

Whatever is either a karmic truth of origin or a delusional truth of origin is necessarily a truth of suffering because whatever is either a karmic truth of origin or a delusional truth of origin must be subsumed under cyclic existence and must have arisen from its causes, contaminated karma and delusions.

Furthermore, the truth of suffering and the truth of origin are not contradictory because the contaminated five aggregates are both, a truth of suffering and a truth of origin.

- Someone says: "Whatever is an afflictive obstruction is necessarily a delusional truth of origin."

This is not correct because the seeds of afflictive obstructions are afflictive obstructions but they are not delusional truths of origin. The seeds of afflictive obstructions are not delusional truths of origin because they are not consciousnesses. They are not consciousnesses because they are not manifest consciousnesses.

- Someone says: "Whatever is a truth of origin is necessarily a karmic truth of origin or a delusional truth of origin."

This is not correct because the contaminated aggregates that are truths of origin exist but they are neither karmic truths of origin nor delusional truths of origin. The contaminated aggregates that are truths of origin are neither karmic truths of origin nor delusional truths of origin because whatever is a karmic or a delusional truth of origin is necessarily a compositional aggregate. However, whatever is one of the contaminated five aggregates that are truths of origin is not necessarily a compositional aggregate. For example, the contaminated physical aggregate is one of the contaminated five aggregates but it is not a compositional aggregate. The contaminated physical aggregate is not a compositional aggregate because it is a form aggregate.

- Someone says: "Karmic truths of origin and delusional truths of origin are not contradictory."

This is not correct because the karmic truth of origin and the delusional truth of origin are each distinct mental factors. The karmic truth of origin refers to the mental factor of intention and the delusional truth of origin refers to the mental factor of any of the delusions, such as anger, attachment, and so forth.

- Someone says: "The wrong view that deprecates the law of cause and effect is not a delusional wrong view (i.e. a wrong view that is a delusion) because it is karma. The wrong view that deprecates the law of cause and effect is karma because it is mental non-virtuous karma. It is mental non-virtuous karma because there is something that is both, karma and each of the ten non-virtuous actions. There is something that is both, karma and each of the ten non-virtuous actions because there is something that is both, a karmic path and each of the ten non-virtuous actions.

Even though there is something that is both, a karmic path and each of the ten non-virtuous actions, that does not mean that there is something that is both, *karma* and each of the ten non-virtuous actions because a karmic path and karma are not equivalent.

A karmic path and karma are not equivalent because the three mental non-virtues (covetousness, ill-will, and wrong view) are karmic paths but not karma. Covetousness, ill-will and wrong view are not karma because they are not the mental factor of intention. But they are karmic paths because when they manifest in the mental continuum karma is accumulated.

However, the three physical non-virtues (killing, stealing, and sexual misconduct) and the four verbal non-virtues (lying, divisive speech, harsh speech, and senseless gossip) are both karmic paths and karma. They are karmic paths because when they manifest karma is accumulated. Further, they are karma because the three physical non-virtues are physical karma and the four verbal non-virtues are verbal karma.

Vasubhandu says in his *Abhidharmakosha (Treasure of Knowledge)*:

Three are [karmic] paths, seven are also karma.

Also, karma can also be divided into two: (1) karma that is intention and (2) intended karma.

Karma that is intention refers to mental karma and intended karma to physical and verbal karma. Vasubhandu says in his ***Abhidharmakosha (Treasury of Knowledge)***:

From karma the various worlds are produced.

Karma is both intention and what intention produces.

Intention is mental karma;

What it produces are physical and verbal karma.

If it is mental karma it is not necessarily a mental consciousness because an intentional karma that is a sense consciousness exists. An intentional karma that is a sense consciousness exists because an intentional karma (i.e. one of the omnipresent mental factors of intention) concomitant with an eye consciousness apprehending form is a sense consciousness.

An intentional karma concomitant with an eye consciousness apprehending form is a sense consciousness because it is an eye consciousness. An intentional karma concomitant with an eye consciousness apprehending form is a sense consciousness because such an intentional karma concomitant with an eye consciousness apprehending form exists. An intentional karma concomitant with an eye consciousness apprehending form exists because whatever is a main consciousness is necessarily concomitant with feeling, discrimination, intention, contact, and attention. Whatever is a main consciousness is necessarily concomitant with feeling, discrimination, intention, contact, and attention because feeling, discrimination, etc. are omnipresent mental factor.

According to the Vaibhashika (Great Exposition school) and the Madhyamika Prasangika (Middle Way Consequentialist school) tenets, there is something that is both, karma and form. The remaining tenet holder – the Sautantrika (Sutra school), Cittamatra (Mind-Only school), and the Svatantrika (Middle Way Autonomy school) tenet holders – do not assert that there is something that is both, karma and form. According to them, whatever is karma is necessarily consciousness.

- Someone says: "Whatever is a cessation is necessarily a truth of cessation."

That is not correct because there are cessations that are non-analytical cessations and cessations that are analytical cessations.

- Someone says: " Whatever is a path is necessarily is necessarily a truth of the path."

That is not correct because whatever is a truth of the path is necessarily an Arya path, i.e. a path in the continuum of someone has directly realized emptiness and therefore reached a path of seeing, a path of meditation, or a path of no more learning.

Furthermore, whatever is the physical aggregate in the continuum of an Arhat is not necessarily a truth of suffering because Arhats without remainder possess physical aggregates but these aggregates are not truths of suffering. The physical aggregates in the continua of Arhats without remainder are not truths of suffering because they are mental bodies that are produced by the *level of imprints of ignorance and uncontaminated karma*.

Moreover, in the continua of Arhats without remainder there is no truth of suffering because Arhats without remainder have completely eliminated truths of suffering. They have completely eliminated truths of suffering because they have completely eliminated cyclic existence.

Definition of the truth of suffering

The definition of the truth of suffering is: that which pertains to cyclic existence and which has arisen from its causes, karma and delusions

The category of the truth of suffering is (1) contaminated realms and (2) their contaminated inhabitants.

Pure realms such as Amithaba's Buddha field Sukhavati are not truths of suffering.

- Someone says: "There are stream enterers who are inhabitants of Sukhavati."

